

HOPE

HEALTH OPULENCE PEACE ENLIGHTENMENT

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A Suggested "Positive" Paraphrasing of **THE TEN COMMANDMENTS**

1. **THOU SHALT** have no other Gods before Me (the "I AM that I AM");
2. **THOU SHALT** worship Me in Spirit and in Truth for "I AM" God—everywhere present (Psalms 139:7-10) and My light is the substance from which all form is made. Therefore, when thy head and thy knee are bowed in adoration, remember that that adoration is to Me and not to any outer form for "I AM" the Light—the Source—of all life in all form;
3. **THOU SHALT** speak the Name of the Lord, thy God ("I AM" in you) with loving reverence and respect at all times, so shall thy soul be filled with My peace;
4. **THOU SHALT** remember the Sabbath Day to keep It holy;
5. **THOU SHALT** honor thy father and thy mother;
6. **THOU SHALT** endeavor to bless, protect and free life wherever it is found;
7. **THOU SHALT** endeavor always to place and hold thy attention upon Me the purity of the Source of thy life which is wholly perfect;
8. **THOU SHALT** remember the limitless wealth and goodness of thy Source and that it is the Will of God to **give that good** to all who will ask Him;
9. **THOU SHALT** use thy tongue and power of speech to acknowledge only Truth concerning thyself and thy fellowman;
10. **THOU SHALT** be grateful for thy brother's good fortune and ability to draw about himself the abundance of this world's good knowing that, as a child of the same Father, the same abundance is available to thee also.

In this issue: Explanation of "The Ten Commandments" in positive form; Final instalment of "Intra Muros"; Out of Bondage (On Life of Moses).

Order

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EXPLANATION OF SUGGESTED "POSITIVE" PARAPHRASING OF "THE TEN COMMANDMENTS"

What does the Bible say is the Name of God? In the Old Testament (Exodus 3:14), we are told that His Name is "I AM". When God spoke to Moses from the burning bush and thus gained his attention and interest, God said: "I AM thy God—the God of Abraham, the God of Isaac and the God of Jacob. . . ." and, later, when Moses needed some real assurance of protection and security before going to Pharaoh with demands for the freedom of the Israelites, Moses asked of God: "Whom shall I say hath sent me?" God answered him: "I AM hath sent thee for "I AM THAT I AM" (I AM *your* I AM—your life, your consciousness and ability to identify yourself as an individualized intelligence wherever you are); "This is My Name which shall be a memorial unto all generations".

"I AM"—the Name of God, Himself, is also the creative WORD spoken of and referred to in the Gospel of St. John in the New Testament which begins: "In the beginning was THE WORD and THE WORD was with God and THE WORD was God; and without THE WORD was not anything made that was made!"

All life loves freedom and every lifestream, knowing instinctively within itself that FREEDOM (free-will and choice of thought, feeling, spoken word and action) is the gift of the Father to man who was made in His Image and Likeness) rebels against being given "orders"—especially against being told what NOT TO DO. Good child-training suggests that you do not keep admonishing the child "Don't do this or that . . ."; instead—suggest something to occupy his attention and energy which is CONSTRUCTIVE and will keep him so occupied that he has no desire to do the destructive or negative thing.

So—The Ten Commandments which were given by God to Moses on the top of Mt. Sinai ORIGINALLY WERE IN POSITIVE FORM! They became distorted into negative form because of mankind's forgetfulness of his own individualized God-Presence from whence he came.

To speak THE WORD "I AM" is to be positive! YOU ARE! There is no doubt about it! Every self-conscious being

is aware of his own existence—even though he may not be aware of other self-conscious beings about him (i.e., in the case of those who, unfortunately, may be deaf, dumb and blind). Therefore, since the “I AM” is a *positive* Creator and we are told in the Old Testament in the Bible (Habakkuk 1:13) that “(The) ‘I AM’ (is) of too pure eyes to behold iniquity)” then, of course, that Being cannot know anything but His Own perfection and whatever would proceed from that One would be *positive like Himself*. Surely this is most reasonable!

Then, without repetition of the Commandment Itself (which is already presented in positive form on the cover) let us take a little explanation of each of the Commandments in order:

First Commandment—Explanation

The “I AM THAT I AM” is your own individualized God-self Who lives right within your own physical heart and gives that heart the rhythm and energy of beating. When that God-self departs from the physical form (which is but a vehicle of expression in this appearance world) that beating stops and the individual is pronounced “dead” by the so-called authorities here. However, this is erroneous, for there is no “death” anywhere in the Universe. What appears to be so is just a temporary respite from the “trying” experiences of life on this Earth, which planet is the “schoolroom of the Universe” where one is placed to learn the use of the Law of Divine Love as the Master Presence over all everywhere forever.

Second Commandment—Explanation

All religions affirm that GOD IS ALL. Many of mankind INTELLECTUALLY believe that—and then immediately proceed particularly in thought, feeling and spoken word to give all kinds of power and authority to some other consciousness which is *opposed* to that ONE—actually FEARING the manifestations and activities of such a being, who is merely conjured up by the fearful imaginings of man. IF GOD IS ALL—HOW CAN THERE BE ANY OTHER? In the forgetfulness of the Source of Perfection from whence he came and his reason for being in existence here, mankind has built up in his own consciousness the sense of separation from his Creator (which, in reality, could never be—so long as he has a beating heart).

Therefore, GOD IS REALLY ALL THERE IS—for all creation is made from the universal light-substance which is really THE BODY OF GOD! God is Life! God is Light! God is Love! These three qualities are synonymous and cannot be separated. All that appears to be distorted in form and appearance and unlike the perfection of God—THE FATHER—is really His light substance, enveloped in the shadows of the denser vibrations which shut in His light. These “denser vibrations” are created by mankind’s discordant use of thought, feeling, spoken word and action. Therefore, to worship just a “graven image” is to acknowledge the “letter” of the law, without recognizing the Spirit Who gave it.

Third Commandment—Explanation

Mankind’s carelessness and destructive use of the WORD “I AM” (taking the Name of the Lord in vain) is the cause of so much of his misery, limitations and general distress today. Why? Because THE WORD “I AM” is the creative word of the Universe and whatever expression follows the use of that WORD “I AM” immediately *begins* to come into manifestation for you. Now, this may sound ridiculous to you on the face of it—but think it through! You see, one cannot spend even part or nearly all of one lifetime (let alone the many they have lived previously) building a momentum of the ignorant and destructive use of “I AM” and then, suddenly, right-about-face and, using “I AM” constructively, HAVE IMMEDIATE MANIFESTATIONS OF PERFECTION! Surely this is reasonable! A great deal more than we would like to believe is the destructive use of life by mankind today—and has been for many ages. Think of the generally accepted daily use of that WORD “I AM” by yourself, as well as others and just see how many times you have used it destructively—even in one day—bringing into your world more and more of the very limitations and distress you want removed. For instance: “I AM tired”; “I AM ‘broke’”; “I AM sick”; “I AM disappointed”; “I AM exhausted”; “I AM half-dead”; (sometimes folks are bold enough to go all the way with this and say “I AM DEAD”—which is an utter impossibility—for there is no “death” anywhere in infinity). GOD IS LIFE and—since He can never know anything less than Himself—there is ONLY LIFE, in

glorious beauty and perfection, in the Realms above the human octave of expression.

Mankind instinctively know this within themselves for who, sometime in his life experience, does not long for the peace and rest of a Heaven—somewhere “up there”—he knows not where! Yet he longs for its gracious goodness which he knows must be somewhere for his blessing. Of course, there is such a place, but its peace and happiness can be drawn into the *outer* consciousness, by allowing them to emanate from his God-Presence anchored within his beating heart—for Jesus said: “The Kingdom of Heaven IS WITHIN YOU!”

Therefore, when you use the WORD “I AM” (which is the Name of God and the “power-word” of creation) CONSTRUCTIVELY—identifying yourself at all times with that which you WANT to appear for you (rather than the opposite) you begin to re-order your world and make it what you want it to be. Thus shall your consciousness (world) be filled with God’s peace. Do you see?

Fourth Commandment—Explanation

Every day should be a “holy day” to those who love God, for they are using His holy life every second in all they do, think, feel, see or say. However, all life is sustained by certain rhythms and one of those is expressed by the necessity of giving the physical body one day of rest in seven. The observance of this rhythm is essential to good physical health. Perhaps you will remember that after the French Revolution, (for economic purposes), they experimented with another rhythm (one day of rest in ten) but that experiment was not successful and they returned to the “one day off in seven” routine.

Mentally and emotionally, too, mankind *needs to take time* to focus his attention more concentratedly upon the Source of his own life for, “where your attention is, there you are also”. This helps those who will so set aside time for worship (daily personal worship and public worship when possible) to “lay up for himself treasures in Heaven” which are REAL; which he will one day see, feel and experience when his call comes to go “Home” (before his final Ascension—this “going Home” is the time spent between embodiments of his experience life here on Earth).

Fifth Commandment—Explanation

Gratitude, respect, thoughtful kindness and consideration is surely due to one's parents—the lifestreams through whom came your physical form which is necessary to your expression of life in this physical appearance world. Much sacrifice of energy, time, thought, feeling and money, too, have been expended upon us by our parents who were selfless enough to desire to take on the obligation of providing us with a body and do their best to protect, sustain and educate the life within it until that life could take care of itself.

Sixth Commandment—Explanation

Since all life is God's life—no matter in what form it appears to be—the Divine INTENT for that expression is exquisite perfection of beauty, form, color and fragrance. All life is sacred and we should learn to reverence it wherever it is found. No one can really "kill" life and any such attempt is merely to effect a change of form for that life. Of course, in the appearance world, the outer law allows man to protect himself. You have often heard folks say: "Self-preservation is the first law of life." However, when man turns back again to his God and learns to live as he should (as Jesus did) in the expressions of only Divine Love, kindness, gratitude and assistance to all life—never raising his hand, foot or voice to do aught but to give a blessing, he will not have to protect himself for DIVINE LOVE IS THE GREATEST PROTECTION IN THE UNIVERSE. In the Orient where the "Holy Men" (Masters of substance and energy) leave their bodies periodically (often letting them lie under a tree for days) to go into the state of "Samadhi" (contemplation of the God-head and perfection of the Inner Realms), wild animals pass by those "sleeping" bodies all the day and night and never touch them, for these men have a protective radiance of Divine Love about them.

Seventh Commandment—Explanation

The quality of Purity is not too much enjoyed today by mankind at large (so far as their thought, feeling, spoken word and action are concerned), because they feel that it will take from them some of the satisfactions of their sense desires. As a matter of fact, PURITY IS THE ONLY ETERNAL PEACE IN ALL CREATION—the greatest satisfaction there

is. Purity of motive, thought, feeling, spoken word and action at all times makes man a veritable walking "God-in-action." Then all his faculties are used for their perfect purpose—to fulfill his Divine Plan (reason for being) and produce, sustain and expand beauty, loveliness and perfection everywhere—in his own body, mind, family, home and affairs. In it are no conscience troubles—no shame, no regrets and PURITY'S returns of blessings from all the life it contacts are satisfying in the extreme.

Eighth Commandment—Explanation

From time immemorial, man has been longing for a "Utopia"—an expression of living in which there was permanent peace and limitless abundance of good for all. Such a state of affairs *has been* on Earth many, many times in the past (Golden Ages when the actual golden metallic substance itself was used freely—not only for monetary exchange but in Temple and home decorations, in ceremonial vessels, table services, etc.) In the Bible (O.T.) in attempting to describe something of the wealth of Solomon, it says: "and gold was thought nothing of in those days". In other words, there was nothing uncommon concerning its general use.

Such a "paradise of living" shall come upon this Earth again—perhaps in the not too far distant future. When it does, there will be no occasion for STEALING—for each shall have abundance of his own and there will be no need to take—either stealthily or forcibly—from one's neighbor. Mankind only steal because they long for feelings of greater happiness and well-being. They feel they will be happier with what another has than they are with what they seem to lack—caring nothing for what becomes of their fellowman after he has been deprived of his rightful possessions.

Ninth Commandment—Explanation

What is THE TRUTH concerning you and your fellowman? Well, it might and sometimes does amaze the average individual one meets today when he is informed that, in TRUTH, he is a being of light, love and great perfection and the Beloved Jesus showed us how one could express, maintain and sustain that perfection although living right here among the mankind of this world. Remember the old hymn—"He the Great Example is and pattern for me"? A pattern may be

duplicated millions of times, thus multiplying the perfection which it originally represented. Jesus came to reveal to man the true Nature of the Father with whom He said HE WAS ONE ("I AM in the Father and the Father is in Me—FOR THE FATHER AND I ARE ONE!") He then proceeded to prove that assertion in every detail of his living; even to the overcoming of so-called "death".

Therefore, we are admonished here to KNOW AND SPEAK THE TRUTH about our fellowman at all times, keeping our conversation POSITIVE. Jesus said: "Ye shall know the Truth and that Truth shall set you free". Free from what? From heartache, pain, sense of loss, etc.—for when one sees and knows THE TRUTH about himself and his fellowman at all times, he sees them radiantly alive and perfect in every way, supplied with the abundance of money and every good thing. Even though those appearances of perfection seem not yet to be manifesting, a consistent and persistent holding to those mental pictures and calling them into outer manifestation through faith in prayer and constructive action, those conditions of perfection MUST manifest, as quickly as man's doubts and fears concerning his true reality will let go and "the Divine man of light and freedom within him takes possession of his world, with all the glory which he knew and had with THE FATHER "before the world was".

Tenth Commandment—Explanation

Again we refer to the Beloved Jesus for He was such a perfect EXAMPLE of the righteousness (right use) of the Law of God's Life. "It is the Father's good pleasure to give you (all His) kingdom"; Again He said: "All that THE FATHER hath is Mine . . ." and "All that the FATHER hath given unto Me give I unto you! . . ." It is the Will of God that ALL of His children shall enjoy the limitless abundance of every good thing and mankind lack today because of their forgetfulness of their Perfect Source (as we said previously) and God's intense and constant desire to provide only happiness and all good for His children. "The cattle on a thousand hills are mine" saith the Lord. Many, many places in our Bible (and in all religions, really) there are references to the boundless wealth of God (Who owns all—for all is made of His very life-essence—light!) That FATHER—in love—is willing to give

abundantly TO ALL WHO WILL ASK HIM; and to all Who will then, as selflessly as possible, try to live the Law of Love (the Golden Rule—"Do unto others as you would have others do unto you").

Knowing that every individual inevitably draws about him the substance and experiences of his own making—the causes of which have been created previously in some way, somewhere at some time—then one should not begrudge another the possession of the abundance of this world's goods *now*; realizing that he earned them, somewhere, sometime in some way. If *one* can have it—ALL CAN HAVE IT. However, one should turn within to his own living God-presence there, Whose very life and energy beats his physical heart. Then, obeying the injunction "Be still and KNOW THAT 'I AM' (is) GOD!" one should ask the help of that God-self and Presence in every experience of life, great or small, routine or emergency. God will always answer you—"Ask and ye shall receive . . ." So—draw forth YOUR OWN. "To each his own" we have heard many times. Draw forth for yourself (and so that you are also able to give to others) the abundance you desire and require DIRECT from your own God-Source—your Heavenly Father—and you need never "covet" anything, anywhere, for any reason!

INTRA MUROS

Final Installment

"We descended the steps and again entered the 'flower-room.' As I stood once more admiring the inlaid roses, my brother asked:

"Whom, of all the friends you have in heaven, do you most wish to see?"

"My father and mother," I answered quickly.

He smiled so significantly that I hastily turned, and there, advancing up the long room to meet me, I saw my dear father and mother, and with them my youngest sister. With a cry of joy, I flew into my father's outstretched arms, and heard, with a thrill of joy, his dear, familiar "My precious little daughter!"

"At last! at last!" I cried, "at last I have you again!"

Then he resigned me to my dear mother, and we were soon clasped in each other's embrace.

"My precious mother!" and my sister enfolding us both in her arms, exclaimed with a happy laugh, "I can not wait!" and disengaging one arm, I threw it about her into the happy circle of our united love.

Oh what an hour was that! I did not dream that even heaven could hold such joy. After a time my brother, who had shared our joy, said:

"Now, I can safely leave you for a few hours to this blessed reunion, for I have other work before me."

"Yes," said my father, "you must go. We will with joy take charge of our dear child."

"Then for a brief while good-by," said my brother. "Do not forget that rest, especially to one but recently entered upon the new life, is not only one of the pleasures, but one of the duties of heaven."

Soon after my brother's departure my mother said, grasping my hand:

"Come, I am eager to have you in our own home"; and we all passed out of the rear entrance, walked a few hundred yards across the soft turf, and entered a lovely home.

"Ah!" I cried, "I can almost imagine myself in your old study at home, when I look at that window."

"It seems to me this ought to be your home, dear; it is our father's home," said my sister wistfully.

"Nay," my father quickly interposed. "Col. Sprague is her legitimate guardian and instructor. It is a wise and admirable arrangement. He is in every way the most suitable instructor she could possibly have. Our Father never errs."

"Is not my brother's a lovely character?" I asked.

"Lovely indeed; and he stands very near to the Master. Few have a clearer knowledge of the Divine Will, hence few are better fitted for instructors. But I, too, have duties that call me for a time away. How blessed to know there can never again be long separations! You will have two homes now, dear child—your own and ours."

At this moment a swift messenger approached my father and spoke a few low words.

"Yes, I shall go at once," he replied, and, waving his hand in adieu, departed with the angelic guide.

"Where do my father's duties mostly lie?" I asked my mother.

"He is called usually to those who enter life with little preparation—that which on earth we call death-bed repentance. You know what wonderful success he always had in winning souls to Christ; and these poor spirits need to be taught from the very beginning. They enter the spirit—life in its lowest phase and it is your father's pleasant duty to lead them upward step by step. He is devoted to his work and greatly beloved by those he thus helps. He often allows me to accompany him and labor with him, and that is such a pleasure to me!"

A little later my sister drew me tenderly aside and whispered, "Tell me of my boy, of my precious son. I often see him; but we are not permitted to know as much always of the earthly life as we once believed we should. The Father's tender wisdom metes out to us the knowledge he sees is best, and we are content to wait his time for more. All you can tell would not be denied me. Is he surely, surely coming to me sometime? Shall I hold him again in my arms, my darling boy?"

"I am sure—yes, I am sure you will. Your memory is very precious to him."

At this moment I felt myself encircled by tender arms, and a hand was gently laid on my eyes.

"Who is it?" some one whispered softly.

"Oh, I know the voice, the touch!—dearest, dearest Nell!" I cried, and, turning quickly, threw my arms about the neck of my only brother.

"How blessed," said my brother, "that there is no limit here to our mutual enjoyment! We have nothing to dread, nothing to fear. We know at parting that we shall meet again. We shall often see each other." "But sister, I promised Frank that you should go to your own room awhile; he thought it wise that you should be alone for a time. Shall we go now?"

Then my brother went with me to my own home, and, with a loving embrace, left me at the door of my room.

Once within, I lay down upon my couch to think over the events of this wonderful day; but, looking upward at the divine face above me, I forgot all else, and, Christ's peace enfolding me like a mantle, I became "as one whom his mother comforteth." While I lay in this blissful rest, my brother Frank returned, and, without rousing me, bore me in his strong arms again to earth. I did not know, when he left us in our home, upon what mission he was going, though my father knew it

was to return to my dear husband and accompany him upon his sad journey to his dead wife; to comfort and sustain and strengthen him in those first lonely hours of sorrow. They deemed it best, for wise reasons, that I should wait awhile before returning, and taste the blessedness of the new life, thus gaining strength for the trial before me.

When I aroused from my sleep it was in the gray light of earth's morning, and I was standing on the doorstep of the house in Kentville that my brother and I had left together, some thirty-six hours before, reckoned by earth-time. He put his arm about me and with a reassuring smile, said:

"For their sakes be brave and strong, and try to make them understand your blessed change."

I did not try to answer, though I took heart, and entered with him into the house. Everything was very quiet—no one seemed astir. My brother softly opened a door and motioned me to enter. I did so, and he closed it behind me, remaining himself outside.

Something stood in the center of the room, and I soon discovered that it was a pall. It was a great relief to me to see that it was not black, but a soft shade of gray. Someone was kneeling beside it, and as I slowly approached I saw it was my dear son. He had one arm thrown across the casket, as though he were taking a last embrace of his "little mother." I saw that the form within the casket lay as though peacefully sleeping, and was clad in silver gray, with soft white folds about the neck and breast. I was grateful that they had remembered my wishes so well.

I put my arms about the neck of my darling son, and drew his head gently against my breast, resting my cheek upon his bowed head. Then I whispered, "Dearest, I am here beside you—living, breathing, strong and well. Will you not turn to me, instead of to that lifeless form in the casket? It is only the worn-out tenement—I am your living mother."

He lifted his head as though listening; then, laying his hand tenderly against the white face in the casket he whispered, "Poor, dear little mother!" and again dropped his face into both hands, while his form shook with convulsive sobs.

Outside the door I paused an instant, then, slowly ascending the stairs, I entered the once familiar room. As I expected,

I found my precious husband in this room. My heart's best friend sat near him and seemed trying to comfort him. When I entered the room our brother Frank arose from a chair and passed out, with a sympathetic look at me. I went at once to my husband, and whispered:

"Darling! darling, I am here!"

He stirred restlessly without changing his position.

I whispered, "There, dear, do you not see that I am really with you?"

He was very still, and the room was very quiet but for the ticking of my little clock still standing upon the dressing case. Presently I knew by his regular breathing that he had found a short respite from his sorrow.

A few minutes later a stranger entered the room, and in a low voice said something about its being "near train time," and brought my husband his hat.

I kept very close to my dear husband and never for a single instant left him through all the solemn and impressive services; through the sad journey to our old home; the last rites at the grave; the after-meeting with friends; and his final return to the weary routine of labor. How thankful I was that I had been permitted to taste, during that wonderful day in heaven, the joys of the blessed life! How else could I ever have passed calmly through those trying scenes, and witnessed the sorrow of those so dear to my heart? I recognize the wisdom and mercy of the Father in having so ordered it.

I soon found that work was my brother's great refuge. During the day the routine of labor kept brain and hands busy, leaving the heart but little opportunity to indulge its sorrow. Night was his trying time. He would turn restlessly on his pillow, and often arise and go into the adjoining room that had formerly been mine, and gaze upon the vacant bed with tearful eyes. It took all my powers to in any degree soothe and quiet him. After a time my brother Frank and I arranged to spend alternate nights with him, that he might never be alone, and especially were we with him upon his journeys. We found to our great joy that our influence over him was hourly growing stronger, and we were able to guide and help him in many ways.

One night as I was watching beside him, I became conscious that evil threatened him. I passed into the hall of the hotel

where he was staying and found it dense with smoke. I hastened back to him and called, but he slept on peacefully. Then I called with all my strength, "Will!" close to his ear.

Instantly he started up and said, "Yes, dear, I am coming!" Then in a moment he sank back with a sigh upon his pillow, murmuring, "What a vivid dream! I never heard her voice more distinctly in life."

"Will!" I again called, "rise quickly! Your life is in danger!" In an instant he was out of bed, and hurriedly drawing on his clothes. . . . "I am sure I cannot tell why I am doing this," he muttered to himself. "I only feel that I must! That surely was her voice I heard."

He opened the door and met, not only the smoke, but tongues of flame.

I drew him past the stairway, and through a narrow entrance to a second hall beyond, and down a second flight of stairs filled with smoke, but as yet no flame, then into the open air, where he staggered, faint and exhausted, and was quickly helped by friends into a place of safety.

"I am sure I cannot tell what wakened me," he afterward said to a friend. "I dreamed I heard my wife calling me, and before I knew it I was dressing myself."

"You did hear her, I have no doubt," she said. "Are they not 'all ministering spirits, sent forth to do service for the sake of them that shall inherit salvation'? What lovelier service could she do than to thus save the life of one so dear to her, whose earthwork was not yet done? Yes, you did hear her call you in time to escape. Thank God for such ministrations."

"Yes, it must be so," he answered, with a happy look. "Thank God indeed."

After this he yielded much more readily to our influence, and thus began to enjoy, while yet upon earth, the reunion that so surely awaited us in the blessed life. I often went also to the home of our dear children, but they did not need me as their father did. Sometimes in hours of great physical prostration, especially during the absence of his wife, I found that I could quiet the overwrought nerves of my dear son, and lead his tired mind to restful thoughts; but with youth and strength and love to support him, the time had not yet come when my ministrations were essential.

(CONCLUDED)

OUT OF BONDAGE

It was not too unusual that the stately and artistic Miriam should have been engaged as the assistant copier of scrolls and papyrus leaves in the Hall of the Sacred Books at the palace of the hierarch at Memphis; or, that her brother, the thoughtful and scholarly Aaron should work in the casting room of the sacred images at the temple at Rhoda, where he fashioned the golden calf of Apis; or, that their mildly-mannered father, Amram, should be in charge of the queen's flower garden at On; for, as pages, and skilled artisans, the Egyptians preferred them above their own.

They were descendants, these three, of one Prince Joseph, a Hebrew, who, having been sold by his jealous brothers into lower Egypt, had been elevated to the position of Prime Minister by Pharaoh Aphophis, himself. It was because of Joseph's interpretation of the King's strange dream (which no one could interpret but him) that Joseph became so endeared to Egypt's Ruler who conferred upon him the high honor of Manager of the affairs of State. The people over whom Joseph ruled were not native Egyptians, however, but Phoenician shepherds, who, four hundred years before, had conquered and were ruling lower Egypt from Memphis. Many of Joseph's own countrymen, too, came to live in the land of plenty when famine had devastated their own land.

For some sixty-five years Prince Joseph ruled wisely and well. Both the Phoenicians and his fellow Hebrews prospered under his leadership. Upon the death of his able Prime Minister, King Aphophis was no longer capable of controlling the affairs of his kingdom.

Anticipating just such an opportunity, the Egyptian King of upper Egypt at Thebaid, took advantage of the situation to expel the usurping dynasty and to establish native Egyptian rule at Memphis. Amosis, the "Restorer", and Amunophis, his successor, readily wiped out all vestages of the Phoenician civilization and united upper and lower Egypt under one Crown.

However, there still remained in the land of Goshen in lower Egypt, some two thousand or more of certain "strangers", Joseph's kinsmen, who had immigrated while he was Prime Minister of this section of the country, at Memphis, under the

sponsorship of the Phoenician King, Potiphar, whose dream he had interpreted.

Pharaoh Amunophis, seeing these "strangers" were not a warlike people, instead of driving them out with the Phoenician enemies, decided to reduce them to slavery like captives in war. He proceeded to enroll them under Egyptian taskmasters and put them to work rebuilding temples, palaces, cities and canals which the Phoenician shepherds had destroyed or let fall into ruin. Some cultivated and irrigated the royal fields; others aided in hewing stone; a few among them were given positions of trust in the palaces and temples; while most of them were bound to the most degrading of all labor—brick-making.

Subject to bondage, they remained a separate people, never intermarrying with even the lowest of the free-born Egyptians. They could not be bought and sold, however, being property of the Crown.

Some forty thousand were housed in crude huts composed of reeds covered with straw. Their food consisted of garlic, leeks and fish; their drink the turbid unfiltered waters of the Nile.

Even so, their numbers increased rapidly. When the census showed one Hebrew to every six of the Egyptians, King Amunophis became alarmed and ordered all male Hebrew infants, as soon as they were born, to be put to death by the Egyptian women. Many a Hebrew mother fought to save her infant, or perished with it clasped to her bosom! Many a desperate father resisted the soldiers who sought his hut for his concealed child and died on the threshold, in the ineffectual effort to save his son.

However, the sanguinary edict was unsuccessful. The Egyptian women, tenderer of heart than the King, saved many because of the tears and entreaties of the parents. Thousands of mothers, stifling every cry of nature, gave birth secretly and in silence to their babes and the fathers or friends stood ready to fly with the child to some prepared concealment. Thousands were thus saved and grew up, only to toil under the yoke of bondage. It was this situation that Queen Amense, succeeding her father, King Amunophis, inherited when she accepted the double Crown; but the Queen was more tolerant of spirit than her father. Her first act of power was to repeal the edict com-

manding the death of the infants, although her advisors warned her that such an act would eventually destroy her Throne. Yet, for thirty-four years she, with her adopted son, Prince Rameses (for, in reality, he was none other than the Hebrew infant which she had found thirty-four years before in the basket, hidden in the bulrushes—later to be known by the name of Moses) ably managed affairs of State. Policy demanded rigid supervision and constant labor lest the Hebrews, being idle, should find time to conspire against their masters; but tasks were allotted according to their strength. Cruelty was not permitted and women were especially never to be punished with blows.

The Prince, himself, now in his mid-thirties, anticipating the eventual accession to the Throne, pondered much and would have offered half his kingdom for a solution to this problem which overshadowed Egypt.

In temperament, he was rather reserved, with an air of dignity and gracefulness about him. He had perfectly united within him the virtues of a philosopher with the talents of a general. Gentle in manner, in morals irreproachable, he was never known to exceed the bounds of the most rigid temperance. Candor, sincerity, affability and simplicity seemed to be the striking features of his character; but when occasion offered, he could display the most determined bravery and masterful soldiership. As a boy, he had been dedicated to the God, Horus, Son of Isis and Osiris. Nothing was left undone to school him in astronomy, sculpture, physics, astrology and in arms; every effort was made in training him, every effort was made to conform to the traditions and customs of the religion of his people—to worship the sacred bull in Memphis, the ramheaded Ammon at Thebes, the Sacred Ox at On. Never had the Gods set Their seal upon a nobler and truer Prince. Every movement of his stately and graceful person, his lordly eyes, his rich voice, his superb height, his magnetic yet winning carriage, all bespoke a Prince created for dominion over men. Celebrated for learning in all the wisdom of the Egyptians, Sages and Philosophers listened with deference to his word.

Ah, retrogressive Egypt, how little do you understand the lofty ideals of your Prince. You could not comprehend the piety and wisdom of such an one who, though trained in your traditions, looks *far beyond* the image to the Author of Crea-

tion. Even he, himself, once confided to his friend, Sesostrius, "It is a relief to me to pass by all the *material forms* of Osiris and send my mind *inward* only to Himself; for, *I look through material and vicarious representatives*,—onward and upward to the Infinite and Supreme Essence of Life—the Generator, Upholder and Guide of the Worlds and all that dwell upon them. From a child, I have never entered, as my mother has done, into the heart and spirit of Egyptian worship. There is something within me which tells me that we consist of a *soul within a body*—a two-fold being. The body must have a Divine Spirit as its Creator; therefore, O Sestoris, do I believe in a Supreme Spirit of the Universe—the Fountain of all life; a Being of intelligence, thought and reason—the Supreme and Eternal God of all Gods! But how shall I present a spiritual faith to my people, the Egyptians? Acknowledgment of the One True God would elevate and render happy the race of men. It would dissipate ignorance, overthrow idolatry and lift men higher in the scale of the Universe. But what visible shape of God (when I am become King) shall I give to this, my people, who demand a material representative?"

Nor did the Prince realize how immediately the opportunity would be offered him; for, even as he mused audibly to his companion, there came a messenger from the Court saying: "Your Mother is in dire distress and wishes to speak with you at once!"

"My mother ill?"

He found her in the chapel room where the shrine of Osiris received the most private prayers.

"Protect him! Guard him!" she pleaded. "Spare him the discovery of the secret and place him on the Throne of Egypt! O Isis, Mother of Horus, hear! Give me the strength to act in this my perplexity!"

"The God of all gods, the Father, *the Infinite One*, hear thee, O Mother! What is it that thou prayest for with such strong woe and fear?"

"Then thou hast heard,—O, my son—you *are* my son!"

"Why, of course, Mother! But why are you so agitated?"

"Then I have betrayed no secret."

"None, Mother, none! But why are you so overwrought?"

"It is Prince Moeris. He demands the double crown. He has even threatened my life. Your thirty-fifth birthday will

soon arrive and that is the age at which Horus, son of Isis, was crowned. It is a good omen and I wish you to prepare for your coronation, by performing all the rites and sacrifices that the religion and laws of Egypt require of a Prince who is about to ascend the throne of the Pharaohs. It must be done soon—*now!*—or neither you nor I will hold rule long in Egypt.”

“But, Mother, Prince Moeris has no claim to the Throne of the Pharaohs. He is only a nephew and you have already made him second only to Yourself at Thebald, giving him enormous military power, as well as making him admiral of the fleet of the Nile.”

“But you do not know Moeris! He is proud, ambitious, unprincipled, sensual, cruel, and tarries long over the wine cup. His lust for dominion makes him hateful toward and jealous of you. He seeks your ruin and my Throne.”

“Why not let’s crush such a dangerous subject when he menaces your peace?”

“Nay, my son, we dare not cross him. He holds a strange power over me. One word from his lips would reveal all that it has been the study of my life to conceal. He has left nothing undone to ferret out the mystery of my life.”

“But this secret, Mother! Am I not as worthy of your confidence as Moeris whose price of silence is bribery?”

“You may as successfully obtain an answer from the heart of the Great Pyramid as to exact from me the mystery of my life. It will go with me to the sarcophagus. You—Remeses—have the key to my happiness.”

“Then I shall act blindly. Out of affection for you I am ready to obey you. In order to defeat Prince Moeris and relieve your mind, I will accept the Sceptor which you are so desirous of placing in my hands. I am ready to enter upon the sacred rites of initiation; into the deeper mysteries of Egypt and, in all things, be your dutiful son. The wickedness and ambitions of Prince Moeris must be crushed. I now leave to submit to the forty days of religious ceremony in the Temples.”

Thirty-four days passed by and, once more, Prince Rameses, haggard and pallid with woe, stood before Queen Amense.

“Rameses! The time is not up! Your initiations—they could not be complete!”

“And why should they be? Why should I prepare further

for my coronation? No Hebrew can wear the double Crown of Egypt."

"Rameses,—my—you—are—my——"

"No, my Queen! I know now your secret. It was shown me in the Temple of the magicians where sorcerers and sooth-sayers hold their mystic and fearful rites. I was ushered in by the sounds of awful music from some unseen source to a great central Temple, so large that the torches borne by my guide could not penetrate its outer blackness. A single magician, tall and commanding, who bore in his hand a black wand tipped with emerald, led me to an inner chamber entirely encased with black marble polished like a mirror. I was commanded by a voice, unknown, to seat myself upon a stone chair.

"‘Rameses,’ said a deep voice from what in obscurity seemed to be a shrine, ‘thou art wise, virtuous and strong of heart. Gird thyself with courage and hear what is revealed to thee! Know that thou art not the son of Amense, queen of Egypt, as thou believest. She was never a Mother!’

"‘It is false’, I cried, ‘thou wicked magician! Art thou then the foe that I have come to meet and destroy?’

"‘Silence! young man’, demanded another voice with commanding tone. ‘What the mysterious oracle utters is true. Thou art not the son of Pharaoh’s daughter! Thou hast no title to the Throne of Egypt!’

"‘Who am I, then—pray tell?’

"It was then in consciousness that I was projected backwards thirty-five years to a scene on the River Nile; back to the time of the slaying of the male Hebrew infants. I saw three Hebrews making in secret haste a large basket; each rush being dipped in bitumin. It was covered within and without with pitch. At length, the three went out together, carrying the basket to the River Nile. One was a woman carrying her precious infant which was laid in the basket on the river near the bank of bul-rushes. The mother wept. Imploring God in His Wisdom to find some means to save the child, they hastened away, lest the guards upon arriving suspect their mission. A young girl of some twelve years of age followed to see what would become of the child.

"It was borne along on the bosom of the River Nile until it lodged among some ‘flags’ and was held from further floating.

"Day dawned and a beautiful lady, accompanied by her

maids, came to bathe at the foot of the garden of Pharaoh's palace. Her attention was drawn to the little basket; she commanded her maids to open it. Ah, the cry of surprise upon beholding the infant which answered with a sorrowful wail of appeal.

"See!" remarked she to her maids, 'It is a Hebrew child for the Egyptians do not circumcise their infants.'

"Out from concealment came a young girl who had been intently watching the event.

"O Princess", said she, 'may I call one of the Hebrew women that she may nurse the child for thee?'

"The Princess answered, 'Go.'

"Come quickly, Mother," urged the young maid, 'a Princess has found my little brother and she bids me get a Hebrew nurse for him.'

"The excited mother, hurrying along the shore, scarcely noticed that her four-year-old son was picked up by a priest and taken into his home. Trying to calm the fears in her maternal bosom, she made haste until she reached the presence of the Princess.

"As the Princess committed the infant to the woman, she said, 'I shall adopt the child as my own, O Nurse. Bring him to the palace that I may see him daily.'

"Then, O Queen, I saw the scenes before me rapidly change and months and years flew by like a cloud. Through it all I saw myself, from the infant of three years of age taken into the palace from my Hebrew mother; to the boy of twelve; to the youth of twenty. Like the cycle of fate, that scene rolled by before my eyes, until I saw myself—that is the Hebrew boy—in every scene of life up to the present.

"Now wilt thou be King of Egypt?" said a strange voice.

"Is not this thy secret, O Queen, which Prince Moeris shares with you?"

Amense became pale and trembled all over. She shrieked and fell, insensible.

When she again regained consciousness, she said, "It is Moeris again. He has employed black magicians to project your consciousness backwards for an evil purpose—to undermine any possibility of your coming to the Throne and to wrest from me the double Crown. I plead forgiveness. I meant no wrong. I loved the weeping babe in its desolate state and, no sooner did I take it up, than it smiled and won my heart. My husband

had been but a few weeks dead and this infant seemed to be sent to me to fill up the place made void in my affections. That it was a Hebrew child did not move me. I had always opposed the cruel edict of the King, my father, and I felt that to save the child of the oppressed Hebrews would in some degree atone for the death of so many who were slain in obedience to his orders. Thus I was influenced by a threefold motive—to save the infant, to adopt a son, and to atone for evil.

“For your own sake, Rameses—(really Moses)—you must leave Egypt—for a Hebrew initiated in the deeper mysteries of the Egyptians will not remain long alive within the country. I shall adopt my nephew, Prince Moeris, as my own son, so that upon him shall be conferred the double Crown. This is more than I can bear and I am about to die. Before I go, however, I should like to return you to your own family—to your sister, Miriam, the papyrus-writer; Aaron, the Hebrew ecclesiastic, your brother; and your own true mother; and her husband, Amram, the venerable head-gardener. Rameses—Moses—behold thy family!”

So saying, the Queen of Egypt was no more.

The stately funeral over, Prince Moeris assumed the double Crown. Pharaoh after Pharaoh followed, each inheriting the cloud which overshadowed Egypt. When at length, Thothmeses IV came to the Throne, the Hebrews numbered some three and one-half million. His desperation exceeded that of the rulers preceding. All house-servants were driven into the fields and their burdens increased so that by the thousands they were oppressed unto death. Daily, scores of Hebrews perished and their dead bodies were thrown into ditches and covered with earth. Yet with all these extraordinary measures inspired by fear, the Hebrews increased greatly in numbers as if it were the Divine intent that their numbers become so great that Egypt would be compelled to liberate them.

Rameses—(Moses)—fleeing from Egypt, found refuge with the Holy Sage, Prince of Uz. Under his training, Moses found it easy to relinquish completely his accrued Egyptian training, which had only darkened his wisdom and his soul became aligned with the one true God for which it longed.

Disguised, therefore, as an Egyptian, he moved among his own, observing their suffering and praying to God to shorten the days of their bondage. Seeing an Egyptian task-master

dragging by the hair a Hebrew youth, Moses commanded that he loose the youth; whereupon, the Egyptian, drawing his knife, would have slain the defender. But Moses, in self-defense, struck the Egyptian dead. The day after, seeing two Hebrews contending with each other, he asked them to desist. Whereupon he was accosted by one of them, saying, "Thou, Rameses, the Hebrew, art not longer Prince of Egypt. Intendest thou to kill me as thou didst kill the Egyptian yesterday?"

* * * * *

Forty years have passed since Moses fled Egypt and entered the land of Midian where he became the son-in-law of its Prince Jethro and the chief among the tenders of the flocks. Moreover, on the side of Mount Horeb, he meditated and wrote in a cave and was known as a man of learning. He was greatly revered in Midian as a wise sage. Miriam and her mother also came to dwell in the land of Midian and Aaron, resident of Egyptian Goshen, also made occasional trips from time to time, informing Moses of the conditions of the oppressed Hebrews, reminding him that the period of their four hundred years of bondage was drawing to a close. "Surely," said he to Moses, "God will raise up the Deliverer He has promised."

Came the day when Moses leading the flock to the secluded valley on the rear of Mount Horeb from the sea, perceived a bush completely enveloped in a bright flame. To his amazement, the bush was not consumed (O.T.; Ex. 3,2).

Then follows in that Book of Exodus in our Bible the tremendously interesting and thrilling account of how Moses was told that God had heard the prayers of His people; that He was aware of their intense distress and that He was sending Moses to Pharaoh, commanding Him to let His people go free! During this experience, Moses asked God for His protection and security, for it was no simple thing for him to return to the House of the Pharaoh where he had been reared and from whence he had fled when his identity became generally known. God said: "I AM hath sent thee . . . for 'I AM THAT I AM' and this is My Name which shall be a memorial to all generations".

Then followed a long and discouraging time of receiving promises of such freedom for his people from Pharaoh, though weak and yet stubborn, the vacillating Pharaoh long delayed the time of their real departure, despite the suffering of himself

and his people through many distressing plagues which fell upon his land. The first of these was the turning of the water of the River Nile into blood, so that all the fish (which were sacred to the Egyptians) died. Then followed the plagues of frogs covering all the land; then lice; then great swarms of flies; disease struck their cattle (including the sacred ones which they worshipped); boils and blains came upon man and beast; showers of locusts so great that it darkened the Sun by day and, finally, the slaying of the first-born from every family of the Egyptians. After the slaying of Pharaoh's own son at this time, He finally gave them permission to go but no sooner had they departed than He repented of His decision and sent a great army of soldiery to follow them and bring them back.

Almost coming upon them, with the mountains at their backs and the Red Sea stretching out before them, it looked as though escape from the Egyptian hordes would be quite impossible. However, most people are familiar with the story of how God parted the Red Sea for the Israelites to pass through and, when they had all walked safely across on dry land, the great walls of water rolled back upon the Egyptian army who pursued them and they were all drowned.

Many were the so-called "miracles" of God which were experienced by the Israelites during their journey to the "Promised Land"—they were led by a pillar of fire by night and a cloud by day and, as is the wont of the human consciousness, after the "glow" of enthusiastic gratitude to Moses for their deliverance from their bondage,—when the distresses were forgotten and the danger of hunger and thirst threatened them, they forgot their gratitude and cursed Moses, accusing him of bringing them out into the wilderness to die. From old, old records, we are told that this journey was not to have taken more than seven years to complete but, because of their murmurings against Providence and their ingratitude to their Deliverer, this journey was extended to forty years before the Promised Land was reached.

However, "The Light of God NEVER Fails"! All God's promises are kept—when the consciousness of man has put himself in a position to receive them; in a consciousness of loving gratitude for all blessings received and a loving cooperation in his way of life with the fulfilling of his Divine Plan—as Moses did! Truly is the whole "journey" of the human race a journey OUT OF BONDAGE—into ETERNAL LIGHT!